

Registered

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THE NUR AFSHAN

Vol. VII.

FRIDAY:—JANUARY 23rd, 1903.

No. 4

FOREIGN TELEGRAMS.

SOUTH AFRICA.

THE TRANSVAAL SETTLEMENT.

London, Jan. 16.

Mr. Chamberlain is expected to make a final pronouncement regarding the Transvaal settlement to-morrow. It is understood that the works loan will amount to forty millions, of which thirty millions will be provided by the Transvaal and ten millions by the Orange River Colony.

The great financial houses have undertaken to provide the first instalment, namely, ten millions, of the war contribution.

FAILURE OF INDIAN LABOUR.

The Kofffontein experiment of Indians working in mines, mentioned on the 24th December, has failed, the Indians being unable to stand the work.

SELF-GOVERNMENT.

He hoped the day was not distant when the Transvaal would be ready for self-government, but autonomy now would give the Boers scope for political agitation. On the other hand, he was sure that neither Boer nor Briton wants to substitute Park Lane for Downing Street.

LORD ROSEBERY ON PUBLIC QUESTION.

THE WAR OFFICE.

London, Jan. 17.

Lord Rosebery, yesterday evening, at Plymouth, delivered an exhaustive attack on the Government. He declared that great re-modelling was wanted in the War Office. We had a Hercules in Lord Kitchener who could have carried out great reforms, but he was sent to the Himalayas.

THE REBELLION IN MOROCCO.

THE SULTAN'S MEASURES.

London, Jan. 17.

An expedition against the rebels left Fez on the 11th instant under two of the Sultan's uncles.

INCREASE TO THE AMERICAN NAVY.

London, Jan. 18.

It is stated at Washington that the Naval Committee of the House have recommended the construction of three new battle-ships and one cruiser.

THE JIBUTIL-HARRAR RAILWAY.

THE OPENING CEREMONY.

London, Jan. 16.

France has decided to send a naval force to the opening of the Jibutil-Harrar Railway, which King Menelik is expected to attend. Arrangements are being made to give him a great reception.

TURKISH AFFAIRS.

THE DARDANELLES QUESTION.

London, Jan. 16.

One Russian torpedo boat passed the Dardanelles on Tuesday.

POLICY AS TO MACEDONIA.

It is understood that the dismissal and disgrace of the Turkish Grand Vizier, Said Pasha, was due to the rejection of his proposals for improving the administration of the Turkish provinces in Europe. His retirement is regarded as foreshadowing

complications in connection with Macedonia, and postponement of the scheme for unifying Ottoman debt.

A SHIKAR ACCIDENT.

INJURED BY A LION.

London, Jan. 18.

Renter's Aden correspondent telegraphs that Colonel Mellis has been mauled on the left arm by a lion. He met three, of which he shot two and wounded the third, which attacked him.

THE COERCING OF VENEZUELA.

FUTILE GERMAN BOMBARDMENT.

London, Jan. 19.

Advices from Caracas state that the German cruiser *Panther* attempted on Saturday to force an entrance into the Gulf of Maracaibo. She fired on the fortress of San Carlos, and the latter replied, compelling the *Panther* to retire after an hour's fight. The commander of the fortress reports that the fortress is not damaged.

Some bakers at Caracas have closed their shops for want of flour.

The commander of the San Carlos fortress reports that he was attacked without provocation or notice. Three of the garrison were wounded. Two explosions were heard aboard the *Panther*. It is reported that two sailors were killed.

The affair is sarcastically commented on in America, where public opinion is particularly sensitive.

SOUTH AFRICA.

THE LABOUR QUESTION.

London, Jan. 19.

The papers express relief at Mr. Chamberlain's repudiation of reports of the asserted introduction of Chinese labour into the Rand.

THE COERCING OF VENEZUELA.

THE GERMAN BOMBARDMENT.

London, Jan. 20.

The Venezuelans say that the *Panther* tried to enter Lake Maracaibo to capture the warship *Miranda*. It is feared the incident will imperil negotiation between the Powers and Venezuela.

THE SETTLEMENT.

Mr. Bowen has arrived at Washington to open negotiations on behalf of Venezuela, who offers the customs as a guarantee for the settlement.

STATEMENT IN THE REICHSTAG.

Count von Buelow, speaking in the Reichstag, said that Germany desires to cease armed action in Venezuela as soon as possible. The blockade will probably be raised directly the Washington negotiations have reached a satisfactory conclusion. The closest agreement prevails between Germany, England and Italy.

THE REBELLION IN MOROCCO.

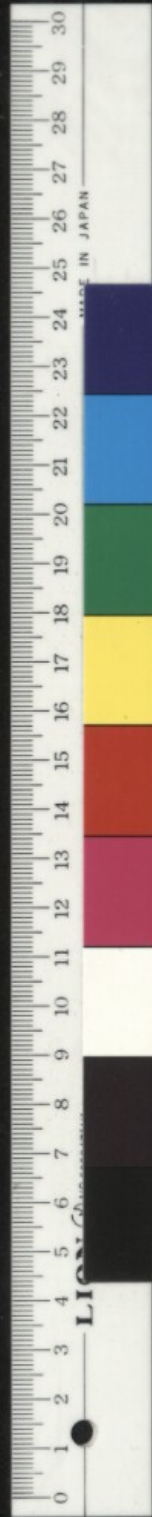
A SKIRMISH MAGNIFIED.

London, Jan. 20.

A slight skirmish between the Sultan's army and the tribesmen in the vicinity of Fez took place on the 13th instant. It was magnified into an important victory in the capital, whither the heads of six of the enemy were brought in triumph.

ASSAULT ON THE VICE-CONSUL.

The British Vice-Consul was stoned in the streets of Fez after dusk. His assailants, who are noted bad characters, have been arrested and punished. The incident is not important.



EDITORIAL NOTES.

It is a hopeful sign when any people begin to realize their shortcomings and endeavour to mend their ways. One of the most significant illustrations of this is to be seen in the awakening of the Muslims of India to a realization of what they have lost by an ultra conservative attitude toward modern education in India. Fortunately it is within their own power to recover themselves, if they will but give heed to the advice of such faithful leaders as H. H. Agha Khan, President of the Muhammadan Educational Conference, held in Delhi Dec. 27th. There are some, who will be ready to reject the wholesome words of the bold speaker as being a libel upon Islam. But the Muslim community will be very unwise, if they give heed to the dictum of bigots. We hope they will rise to the situation and help him to further the great cause of Muslim education along modern lines.

The idea of a Muslim University is flattering to Muslim pride, but we doubt if such a university would meet the real need of the Muslims as set forth by the learned speaker. The danger would be that a narrow policy in the management of the university would crush the broader and more liberal institutions under Muslim direction.

It would seem best to establish many colleges in connection with the universities already in existence. The expense would be less; and many more of the Muslim youth would be able to avail themselves of their privileges.

Among other things the President H. H. Agha Khan said:—

"Let us direct our attention to a question with which your Conference is intimately concerned, namely, How have the Indian Muslims taken advantage of the chances which Providence has placed in their way? We must all acknowledge with shame and regret that so far we have failed. Throughout the whole length and breadth of India how many national schools are there in existence which educate Muslim boys and girls in their faith and at the same time in modern secular science? Is there even one to every hundred that our nation needs and which we should have established had we been like any other healthy people? There are, indeed, a certain number of old-fashioned Maktabas and Madrasahs, which continue to give a parrot-like teaching of the Koran, but, even in these places, no attempt is made either to improve the morals of the boys or to bring before them the eternal truths of the faith. As a rule, prayers are but rarely repeated, and when said, not one per cent. of the boys understand what they say, or why."

The speaker after referring to the general apathy observable among his co-religionists and the sad decline in moral character everywhere to be seen went on to assign in general four causes of this deplorable condition of things among Muhammadans. The first he describes as *Piety at the expense of public spirit*. By this he means that good men have avoided public life with the pious thought that they would at least do no harm and so escape the possible evil of doing harm in their effort to do good. Of this the speaker speaks as follows:—

"It is to this class in India that I appeal, and desire most earnestly to impress upon them my conviction, that, if they continue in their present attitude of aloofness, it means the certain extinction of Islam, at least as a world-wide religion. We of this conference appeal to the pious for their co-operation and assistance, and we warn them solemnly and in all earnestness, that if they give all their time to prayer and their money to pilgrimages, the time will come when that piety, which they so highly prize, will pass away from our society, and (for want of timely assistance at this most critical period) not one of our descendants will know how to pray or put any store upon the merit of pilgrimage. It is to this genuine class of pious men that we appeal here; let them come forward and take their legitimate place in the advancement of their co-religionists and in the moral and religious education of their brethren and children. In the strenuous life of modern times a people that does not get help from its most pious and moral sections has as little chance of success as a man who tries to swim with his arms tied behind his back. A great but silent crisis has come in the fortunes of Islam, and unless this class wake up to the altered conditions of life and to the necessity of superintending and educating the rising generation, the very existence of Islam is at stake."

The second cause of a decline in Muslim Society according to this speaker is the *Purdah* system. Of this he said:—

A second cause of our present apathy is the terrible position of Muslim women due to the *Zenana* and *Purdah* system. There is absolutely nothing in Islam, or the Koran, or the example of the first two centuries, to justify this terrible and cancerous growth that has for nearly a thousand years eaten into the very vitals of Islamic society. The heathen Arabs in the days of ignorance, especially the wealthy young aristocrats of Mecca, led an extremely dissolute life. The Prophet not only by the strictness of his laws put an end to this open and shameless glorification of vice, but by a few wise restrictions, such as must be practised by any society that hopes to exist, made the former constant and unceremonious companionship of men and strange women impossible.

From these necessary and wholesome rules the jealousy of the Abbasides, borrowing from the practice of the later Persian Sassanian kings, developed the present system of *Purdah*, which means the permanent imprisonment and enslavement of half the nation. How can we expect progress from the children of mothers who have never shared, or even seen, the free social intercourse of modern mankind? This terrible cancer that has grown since the 3rd and 4th centuries of the Hijra must either be cut out or the body of Muslim society will be poisoned to death by the permanent waste of all the women of the nation. But *Purdah*, as now known, itself did not exist till long after the *Purdah's* death and is no part of Islam. The part played by Muslim women at Kadesiah and Yarmuk, the two momentous battles of Islam next Badr and Honein, and their splendid nursing of the wounded after those battles, is of itself a proof to any reasonable person that *Purdah*, as now understood, had never been conceived by the companions of the Prophet. That we Muslims should saddle ourselves with this excretion of Persian custom, borrowed by the Abbasides, is due to that ignorance of early Islam which is one of the most extraordinary of modern conditions."

To these two great causes of national decline were added two more; *Selfaggrandizement* at the expense of the state and *Fatalism* which like a canker eats out the vitals of a progressive spirit.

The address closed with an impassioned appeal to the Muhammadans of India to establish a University for the Higher Education of the Muslim youth under the auspices of Islam.

We admire the courage and enthusiasm of the speaker though we doubt the ability of Islam to maintain itself in the light of a liberal education along the lines of modern learning.

Question required to

Answering, it has mentum, w mysterion, natural, outward, given unto for us to of, there the grace tiam; which through by as in this always reg looked at a person him God. At least active The second second rec last gives man societ scarcely b to question tablished there no b the means than a form seeks to, question re a benefit in out of foc It springs leads scho their teach from the th to that of sinks into grace, is it

We have If we rea if we hav be asking submit to hymn:—

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Question and Answer.

Question—Is not baptism a form? Why should we be required to submit to it?

Answer.—Baptism is not a mere form. From the beginning, it has been recognised as a sacrament. The word *sacramentum* was the Latin translation of the Greek word *mysterion*, and implied the presence of something supernatural. The accepted definition of a sacrament is an outward and visible sign of an inward and spiritual grace, given unto us and ordained by Christ himself as a means for us to receive the same and a pledge to assure us thereof. There are various shades of belief as to the extent of the grace given by God at baptism, but any view of baptism which regards it as a mere formal ceremony gone through by a man neglects altogether that side of it which as in this definition, the Church of Christ in general has always regarded as the more important. Baptism may be looked at as involving three parties. These the baptized person himself, the baptizer as representing the Church, and God. And after all the part of the first in the matter is the least active. He is the object of the action of the last two. The second acts upon him outwardly, the last inwardly. The second receives him into the visible Church of God; the last gives him grace. Even if the Church were only a human society, an act that admitted a man into it could scarcely be dismissed as a mere form. It being what it is, to question its right to insist on the initiation ceremony established for it by its Divine Founder, is strange. Were there no baptismal grace at all, were baptism nothing but the means of entrance into the Church, it would be more than a form. It would be a gift of the Church to one who seeks to enter into it. The prevalent feeling, which your question reproduces, that one who is baptized is conferring a benefit instead of receiving one, shows how absolutely out of focus are Indian minds on this and similar subjects. It springs from the same unbalanced mental condition that leads school-boys to think they are conferring a benefit on their teacher by coming to his school. And when we rise from the thought of the part played by the Church in baptism to that of God, the importance of the subject of baptism sinks into insignificance. When baptism is a means of grace, is it for us to ask why we should submit to it?

We have hitherto said nothing of one aspect of this matter. If we realised anything of the love of God in Christ, and if we have not, Baptism is not for us—then we shall not be asking with regard to this ordinance of Christ's "must I submit to it?" Our language will rather be that of the hymn:—

My saviour, how shall I proclaim,
How pay the mighty debt I owe?
Let all I have and all I am,
Ceaseless to all, thy glory show.
Too much to thee I cannot give,
Too much I cannot do for thee;
Let all they love and all they grieve,
Graven on my heart for ever be.

The temper of the mind in which we meet the hundred and one tiny circumstances of every hour determines our happiness or unhappiness far more than does the detail of what those circumstances are. We cannot choose the circumstances, but we can choose the temper.—Lucy H. M. Soulsby.

Current Thought and Incident.

THE BEST GIFT.

Men are constantly seeking what they believe to be the best gifts that the world has to offer. Much difference of opinion exists as to what the best things of life are. Many think that pleasure is the best that this world has to offer and the motto of their lives is, "Eat, drink and be merry," and they spend their entire time in pleasure seeking. Others look upon wealth as the most desirable of life's gifts and are willing to make any sacrifice, to endure any hardship that they may become rich. They will stand the heat of the tropics or the cold of the Arctic regions if thereby they can heap up the treasures of the world. Others, again, look upon power and position in life and honor and fame as the things most worth possessing.

But we may well ask ourselves the question, Are these after all the best gifts? Is it not true, as the Bible declares, that the best gifts are spiritual gifts—the gifts of the graces that come to us from God through the Holy Ghost? This is the opinion of Paul and he seems in the passages before us to make love the best of all spiritual gifts. "Covet earnestly the best gifts," he says, and then goes on to describe from every standpoint Christian love, as if, in his opinion, it were the best of all spiritual gifts and should be earnestly coveted and striven after. It is very important to know what is the best gift, for we usually obtain that which we seek. If love to God and love to man be the best thing that life offers to us, we should heed the Apostle's words and earnestly covet this as the best gift. Let us notice:

I. The necessity of Christian love. Paul here declares that love is absolutely necessary to the proper serving of God.

Brilliance in speaking or great benevolence will not take the place of this Christian grace. "Though I speak with the tongues of men and angels, and have not love, I am become as sounding brass or tinkling cymbal; and though I bestow all my goods to feed the poor, and though I give my body to be burned and have not love, it profiteth me nothing." Thus we see that nothing can take the place of love. Except we first love God and our fellow-men, it is absolutely impossible to fulfill the duties that we owe to them.

II. The characteristics of Christian love. "Love suffereth long and is kind; love envieth not; love vaunteth not itself; is not puffed up, does not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in truth, beareth all things, believeth all things, hopeth all things, endureth all things." If these be the characteristics of love, certainly there is no possession that should be so valuable to man. Love should indeed be looked upon as the best gift if its characteristics are long suffering, kindness, absence of envy and pride and selfishness, if it thinks no evil, rejoiceth only in the truth and is to bear, believe, hope for and endure all things.

III. The eternal permanency of love. "Love never faileth." It is the only thing of life that remains forever. Prophecies fail, tongues cease, knowledge vanisheth away, but love abideth forever. The superiority of love over the gifts of this life from this standpoint should be evident to all. The pleasures of life are vanities; the wealth of this world is fickle and uncertain; the rich to-day is the poor man to-morrow; honors and fame soon pass away or we pass away from them.

IV. The supremacy of love. "And now abideth faith, love, and hope, these three, but the greatest of these is

love." Paul does not say in what sense love is greater than faith and hope, and many explanations of love's superiority have been given.

1. Because love is the root of all the other Christian graces. 2. Because love is for others while faith and hope are for ourselves. 3. Because love is divine while faith and hope are human. 4. Because faith and hope can only work through love. 5. Because love abides forever. Love being therefore the best of gifts, we being rooted and grounded in love should make this love to God and to man manifested in our lives.

TOM'S CARRIER PIGEON.

Tom Nelson and his cousin, Harry Morton, were deeply interested in the rearing of pigeons. Their fathers owned adjoining farms, and the houses were about a quarter of a mile apart. Many were the journeys that the boys made to and fro in order to compare notes and to exchange ideas in regard to the care and training of their pets. Indeed, so urgent and pressing at times was the need of speedy communication that they so trained several birds of the carrier species that a messenger could be dispatched and received in an astonishing short space of time. Each boy carried home every night a pigeon from the other's dovecote, which he kept in a cage ready to send with a note when occasion required.

One rainy day Tom Nelson, having nothing to do, and finding the time hanging heavily on his hands, thought it a favorable opportunity for him to pay his cousin a visit, and had caught up his hat with that intention, when his father, passing through the kitchen where he was, said:

"Tom, I am going to the village to be gone several hours, and I don't want you to leave the house. I have noticed several tramps around here lately, and they might be troublesome to your mother if they found her alone."

"All right," said Tom, who felt somewhat disappointed, but he had long learned not to grumble about trifles.

"I feel uneasy about that money George," said Mrs. Nelson, who had entered the room and was looking anxiously at her husband.

"What money?" asked Tom.

"Why," said his father, "the School Board, at its last meeting made me Treasurer, and handed me all the funds, amounting to a little over \$500."

"Where is it?" asked Tom again.

"Safely hidden away where no one will be likely to find it," answered his father. "If you and your mother don't know where it is, you will not be able to tell any one, that's certain," and he went off.

"I never feel safe with so large an amount in the house," said Mrs. Nelson, and she went about her work with a preoccupied air.

Tom busied himself writing a note to his cousin and when it was ready he went to the woodshed and brought in the cage containing the messenger. He was just going to tie the note to the bird's wing when the kitchen door opened and a man walked in without knocking.

He demanded something to eat, and Mrs. Nelson, with a troubled glance at him, set about preparing a meal, pretending to take no notice to the furtive glances which her unwelcome guest was casting around him.

Tom, who was a slightly built lad of 15, did not seem a formidable obstacle to this burly rogue, for after one careless glance at the boy's direction he took the chair offered by Mrs. Nelson and sat down to his dinner.

Tom, remembering his father's parting words, was in some dilemma. He instinctively feared the man, for he knew he had not the strength to contend with him. If vio-

lence was offered, and he felt sure there would be trouble when the tramp had refreshed himself. There were no near neighbours, and he could not leave his mother alone while he went for help.

While all this was passing through his mind his glance fell upon the note he had written, and he started as a thought entered his mind. Seizing the pen he opened the note and hurriedly added:

"A rascally looking tramp has just come in. Mother is feeding him, but there is no telling what he will be up to when he gets through eating. Ask Uncle Mike and come over as soon as you can. Father is away."

Fastening the note securely to the pigeon he went to the door, and opening it, let the bird go. As he did so the man sprang from the table where he had been swallowing his food in great gulps, caught Tom by the shoulders and flung him across the room, saying, roughly:

"Set down, sonny, and make yourself easy. Goin' to call the neighbours' was ye? You jest git me that there money and be quick about it."

Mrs. Nelson, pale and trembling, sprang between them, trying to explain that they were ignorant as to the location of any money.

"Come—none of that," fiercely interrupted the man. "Shut yer jaw and tell me where it is. It'll be the worse for ye if ye don't. That school money yer man's taken care of. You know what I mean."

Then he drew a revolver, threatening to shoot them both if they persisted in their denial.

Mrs. Nelson shook her head, she could not speak; but Tom, white to the lips, muttered hoarsely:

"You'll have to shoot, then, for I don't know where it is, and I am glad I don't, for I might be coward enough to tell if I did," and then shut his eyes expecting the worst.

The tramp eyed them incredulously for a moment, and, making up his mind that they were speaking the truth, after a pause of indecision, opened a door near where he stood. Discovering that it was a dark closet, without windows or means of escape he drove them into it at the pistol's point, and as there was a key in the door, locked them in.

Then he began to search. It was a long one, for the money was well hidden, apparently. Cursing and swearing, he emptied the secretary and bookcase in the sitting room; the bureaus and wardrobes in the bed rooms, scattering the contents over the floor; the sideboard in the dining room, and the clock on the mantel. He ripped up the mattresses and pillows, turning the house into disorder, but no money could be found.

Mad with rage and disappointment, still he persisted in spite of the danger of discovery, if he lingered. He was in the act of splitting open a tin savings bank, a relic of Tom's babyhood, which was heavy with a weight of one-cent pieces which Mrs. Nelson found convenient to have on hand, when a calm voice of authority was heard at the door, saying:

"Give it up, my man; it's no use. And come along with me."

It was the village constable who spoke, and almost before the tramp knew what had happened he was handcuffed and led away, while Mr. Nelson, who had returned sooner than he expected quickly released his wife and Tom.

Up to the memorable evening when the word dropped from Richard Turner's lips we had to phrase the principal of abstinence from drink as well as we could.

Origin of the Term Testotal.

Up to the memorable evening when the word dropped from Richard Turner's lips we had to phrase the principal of abstinence from drink as well as we could.

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It should be remembered that at that time there was great contention between two parties, one insisting upon a pledge of abstinence from spirits only and moderation in fermented liquors, the other upon total abstinence from both.

Richard Turner belonged to the latter party, and in a fervid speech declared in the temperance hall at Preston (the Old Cockpit) about September, 1833, after his usual fashion he coined a new word and affirmed that 'Nothing but the te-te-total would do!'

I remember well crying out, 'That shall be the name!' amid great cheering in the meeting. Witnesses say that along with this I patted him on the shoulder; but this I do not remember.

When Dicky used this word it was intended to affirm that moderation in beer and wine was delusive, and that nothing but the teetotal—that is, entire abstinence from all kinds of liquors—would do.

It has been said that the term was a Lancashire provincialism, but of that no satisfactory evidence has ever been given. It has also been attributed to his habit of stuttering, which is a decided mistake. The truth is that Dicky was never at a loss for a word. If a suitable one was not at his tongue end he coined a new one; and, had we thought it important, we might have preserved a list of these.

With all this he had natural eloquence, and always produced a deep impression upon the working people. One of his sentences is worth repeating. Urging us on to our work, he said: 'We will go with our axes on our shoulders, and plough up the great deep, and then the ship of temperance shall sail gallantly over the land.'

'Indeed, if I make blunders,' said he, 'you must expect them.' He was a worker and that, with us, covered a multitude of other defects. He never could do too much.

'In 1846 Richard undertook a mission on his own account to the South, preaching teetotal all the way to London, where he attended the World's Temperance Convention. He went as far as Southampton, from whence a letter came, saying, 'Let Dicky be sent everywhere, as he will do much good.'

Faith discerns, embraces. Hope anticipates, aspires. Fear curbs, spurs. Love curbs, spurs, anticipates, aspires, embraces, cleaves unto, unites. Love is the panoply of graces.—Reflected Lights.

Odd Things About Animals.

Just as men have developed from their savage state into pleasant civilized beings, so naturally dogs and cats and horses and hogs and other domestic animals are very different from the wild things that were caught in the forest and trained to usefulness, but there are some habits inherited from their far-away ancestors which they still retain, and by which they are distinguished one from the other.

We never question, for instance, why a horse runs so swiftly and has such power of endurance, but we must remember that his ancestors had to flee and defend themselves from the wolves—their greatest enemies—and that their rearing and plunging was also a former means of defence if the enemy sprang on their backs. Their neigh was a watchword and call when wild horses went in droves and some sort of a signal was necessary to keep them from straying.

Sheep, when frightened, always run to an elevation, because their ancestors originally came from the moun-

tains. They always follow a leader, because in the dangerous mountain passes their ancestors had to go in single file.

Hogs grunt because their feeding grounds were thick woods where they could not see one another, and sound was necessary to keep them together.

Dogs have a way of turning around several times before they lie down. This looks very foolish now, but when they were wild things centuries ago they slept in the tall grass and turned around several times to hollow out a bed, and they have never outgrown this habit, but to this late day they will turn around on a rug, just as if it were in the tall grass.

Cats have, perhaps, the most traces of old ancestral habits. Many times they do have a trace of the lion or the tiger very near the surface. Their uncertain temper, their purring and growling, their sudden bounds, their tendency to scratch, all come from the forest and the jungle.

All these and many more traits can be found, but when we canter across country on our ponies and fatten our respectable hogs for the markets and make pets of our dogs and cats we forget how far these traits have traveled, and that when the world was younger its live stock was of a very different order.—The Little Chronicle.

SNAKES.

Those who fear snakes, or live where snakes are found, will find comfort in the assurance of Dr. John H. Henry, Montgomery, that diluted sulphuric acid is a specific. Dr. Henry says: "The poison of animals and snakes is intensely alkaline, and sulphuric acid taken internally, and injected hypodermically, diluted or pure, in the fang puncture, immediately kills the poison. This discovery was given by a gentleman who says he has been bitten by snakes and insects over a hundred times.

This gentleman takes delight in keeping snakes in his room running all about. Six weeks ago he was bitten in the foot by his big rattler. He immediately used (hypodermically) the acid, and it did not swell or give him any trouble. He says he fears no poison of animal, snake, or insect bites, if he has his acid with him." A Hypodermic injection of chloride of lime has also been declared a cure for rattlesnake poison.

My character to-day is, for the most part, simply the resultant of all the thoughts I have ever had, of all the feelings I have ever cherished, and all the deeds I have ever performed. It is the entirety of my previous years packed and crystallized into the present moment. So character is the quintessence of biography, so everybody who knows my character and there is no keeping character under cover—knows what for forty or more years I have been doing and thinking. Character is, for the most part, simply habit become fixed. Character is that kind of sanctuary which a man cuts out with himself as both tool and subject. Christian character is Christ likeness. The standard, the pattern, is before us. The exhortation is: "Let this mind be in you which was also in Christ." This can be accomplished only by being so much in the presence, fellowship, companionship of the living pattern that we "put on Christ."—Rev. C. H. Parkhurst.

IMPORTANT NOTICE.

The Panjab Sunday School Union has been commissioned to aid in the Lord Radstock Free Distribution of the Scriptures. To aid in this work, will Missionaries and Head Masters, wishing to receive such scriptures to be given to *non-Christian* readers, please send their names and addresses to the REV. W. B. ANDERSON, U. P. MISSION, RAWAL PINDI. Send also a *list of prospective recipients with names and titles* in full. The number of copies to be distributed is limited, but an effort is thus being made to distribute as widely as possible.

Football in Japan.

Amongst the many things that Japan borrowed from China was football, said to have been introduced as early as the middle of the seventh century. The Emperor Toba II. was an expert player, and got up a club at his palace. Considering how averse most Orientals are to hard work and rigorous exercise, it may be supposed that the game was very different from either "Rugger" or "Soccer." Nevertheless, the Japanese form seems to have been popular, and we may trace the beginnings of professionalism to an Emperor and his Court, of whom it is told that in a time of poverty they earned a little extra money by teaching the art of foot-ball.—Cassell's Little Folks.

A certain man placed a fountain by the wayside, and he hung a cap near to it by a little chain. He was told time after time that a great art critic had found much fault with its design. "But," said he, "do many thirsty persons drink at it?" Then they told him that thousands of poor men, women and children slaked their thirst at this fountain, and he smiled and said that he was little troubled by the critic's observation, only he hoped that on some sultry summer's day the critic himself might fill the cup and be refreshed, and praise the name of the Lord.

Here is my fountain, and here is my cup; find fault, if you please, but do drink the water of life. I only care for this: I had rather bless the soul of the poorest crossing sweeper or rag gatherer than please a prince of the blood and fail to convert him to God.—C. H. Spurgeon.

SAYINGS.

Tares grow in the same furrow as the wheat.
Mind what you sow, it will probably grow.
If all birds were cuckoos, who would build nests?
It's no use blowing on cold coals.
Insure your house before it's on fire.
Money won by gambling is a dead loss.
The mart of evil is always open.
He who does nothing does mischief.
If you live with frogs you will learn to croak.
Make not your sails too big for your ship.

I see that the Bible fits into every fold of the human heart. I am a man, and I believe it to be God's book because it is man's Book.—Arthur H. Hallam.

Anything which makes religion its second object makes religion no object. God will put up with a great many things in the human heart, but there is one thing he will not put up with in it—a second place. He who offers God a second place offers him no place.—Ruskin.

Selection.

THE BOOK YOU GAVE.

You gave a book to your friend to-day,

It was simply a token of friendly love,

Some lonely hour it may while away;

Will it cause him to think of the things above?

Or give to him wisdom or innocent mirth;

And make him love better his home and its hearth?

The book you gave, was it pure and true?

Did its pages the beauty of truth reveal,

And thoughts of good would its words renew?

Or did there some poison its fair leaves conceal

Some thoughts that would lead your dear friend far

astray,

Or hold for a time his best thoughts at bay?

O, choose with care the books that you give;

For how oft are the words that we read impressed

On mind and heart as long as we live,

And the words that are base will give us unrest.

The books that we read, like the friends that we choose,

Will add to our charms or some grace we shall lose.

—H. D. in Wesleyan Methodist.

TO A DOUBTING HEART.

By Jeanie Oliver Smith.

I do not love my babe the less

For her sweet helplessness,

Nor that she knows not all my plans

Her gentle life to bless.

Naught ask I but that love's fond smile

May beam from lip and eye.

Content to know that time will show

Her powers that dormant lie.

God does not ask that we should solve

The mysteries of Time.—

Without our aid He can evolve

His purposes sublime.

Should this dear babe with doubtings strange

Question each precept taught

While high above her narrow range

Dwelt Love's benignant thought,—

How would I wait with grief's surprise

For gentle faith's return!

Oh doubting heart, through human guise

Thy Father's spirit learn.

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